Magazine of Majlis Ansarullah UK

ANSARUDDIN

May June 2005 Vol. 2 No.3 Hijrat - Ihsaan 1383



"... once I have departed God will bring about for you the second manifestation of His Power and it will remain with you forever"

Al-Wassiyyat





HAZUR AQDAS TOUR OF EAST AFRICA

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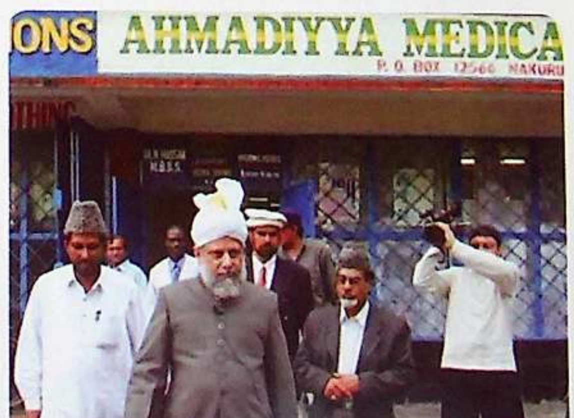












بســــم الله الرحمٰن الرحيم

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Majlis Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْکَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of the Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to khilafat. Insha-Allah

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Editorial

The Ahmadiyya Jama'at is the only Muslim Community in the whole of the Islamic world which believes in the Institution of Khilafat on the pattern of Prophethood and is firmly established on it. The whole community is gathered at the hands of one Imam or spiritual leader. By the grace of Allah, the Jama'at is going to complete one hundred years of Khilafat. The Promised Messiah (as) received glad tidings from Allah and conveyed it to the Jama'at that the institution of Khilafat would remain established in his community for ever. He said: "It is necessary for you to witness the second manifestation whose appearance is better for you; it is everlasting and unending till the day of judgement. The second manifestation cannot occur until I depart, and it is only when I depart that Allah shall send the second manifestation for you which shall abide with you forever ... I have appeared from Allah as a glory and I am one of His glories duly personified, but there shall be other persons after me who shall bear the glory of His second manifestation." (Al-Wassiyat)

According to the glad tidings of the Promised Messiah, by the grace of God Almighty, the institution of Khilafat has been established in the Ahmadiyya Jama'at and the Khalifatul Masih is the Master and Pattern for whole of the community. The whole Jama'at revolves wholeheartedly around the Khilafat with full devotion and complete submission and sincerity. A never-fading couplet of an Arabian poet truly befits the Ahmadiyya Jama'at. It states that whenever a leader amongst us passes away, another leader of the same stature replaces him. Like noble people before him, he guides them towards good deeds. He is not merely a champion of discourses but possesses the noblest character as well. Truly this is a sign of living nations - to guide them, a great leader is replaced by another great leader. The annals of our history prove that this is true of the Ahmadiyya Jama'at.

The above subject, in fact, relates to Sura Noor (24:56), where God has pointed out two signs of true Khilafat. The first sign is that true and righteous believers will be firmly established and will keep on progressing and moving forward. Every rising sun will be a witness to their progress. Islam was limited to the Arabian Peninsula at the beginning of the first Khilafat in Islam, but in succeeding years, due to the blessings of Khilafat, Islam spread far and wide. Muslims were able to conquer the mighty powers in the east and west. The same kind of treatment is shown by God in case of Ahmadiyya Jama'at. In the beginning, this Jama'at was limited to the Indian subcontinent only, but due to the blessings of the Khilafat, today the Promised Messiah's message has reached all the far-flung corners of the world. This happened exactly as prophesised. The Khilafat at the time of Hadhrat Khalifatul Masih I was like a tiny plant which today has grown to be a tall and robust tree with branches spread all over the world. Billions of august souls are resting under its divine shade. Every rising sun finds the Ahmadiyya Jama'at marching forward on the road of preferment.

The second manifest sign of the true Khilafat has been explained is that their state of fear will be changed into a state of peace and tranquillity. Opponents of the Jama'at have many times proclaimed that their attacks would shatter and disintegrate Ahmadiyyat. God's mighty and excelling hand saved the Ahmadiyya Community from every storm and transformed their state of fear into a state of peace and tranquillity as promised in the above verse.

Thus, without doubt, Khilafat is the greatest blessing of Allah which must be appreciated with due honour. We must fully realise that our salvation depends upon Khilafat and we must always be ready to defend and safeguard this blessed institution and prepare our future generations to do so as well.


HAYES & HARLINGTON

Gazette

MP back but majority is cut

HERO RESCUES KIDS IN BLAZE

Recognition of bravery of an Ahmadi

Dars-ul-Quran

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوْا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ اَمْنًا يَعْبُدُوْنَنِى لَايُشْرِكُوْنَ بِىْ شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفَاسِقُوْنَ۔

(سورۃالنور:56)

Allah has promised to those among you who believe and do good works that He will make them successors in the earth as He had made successors those who were before them and He will establish for them firmly their religion which He has chosen for them. He will change their state of fear with the state of peace and security. They will worship me and they will not associate anything with Me but those who will disbelieve even after this, will be numbered among the disobedient.(24:56)

This is the verse, which, establishes similarity between the two successors, i.e. between the successors of Khilafat of Hadhrat Musa (pbuh) and the Khilafat of Hadhrat Muhammad (pbuh). It shows that the caliphs following the prophet-hood of Hadhrat Muhammad (pbuh) will be like the caliphs following the prophet-hood of Hadhrat Musa (pbuh). By the previous caliphs mentioned here in this verse is meant the caliphs of the followers of Hadhrat Musa (pbuh). The last of the prophets among the followers of Hadhrat Musa (pbuh) was Hadhrat Eesa (pbuh) who being born without father was not of his people. Likewise the last of the caliphs following Hadhrat Muhammad (pbuh) would not be of the people of Hadhrat Muhammad (pbuh), i.e. with regard to his lineage, he would not be from Quraish.

The second similarity is that as the last of the caliphs of Mosaic succession was a Messiah, it was necessary that the last of caliphs of Muhammadan succession should also be a messiah. The third likeness is that in the same way as the last of the succession of Hadhrat Musa (pbuh), the Promised Messiah will also appear at the time of weakness of Islam and the majority of the Muslims will be subject of other people.

The fourth likeness is that as the people of Hdhrat Eesa (pbuh) had refused to believe in him and the jurists and the Jewish Rabbis had become mortal enemies of their Messiah, pronouncing verdict against him and tormenting him in various ways, likewise verdicts will be pronounced against the Promised Messiah of Islam being an infidel and he will also be persecuted in various ways. The Promised Messiah says: "Since Allah knew that according to His promise, *as He made caliphs among the people before them* (24:56), the last caliph of this Ummah among the followers of Islam will come in the spirit of and manner of Hadrat Eesa (pbuh) and will certainly be persecuted at the hands of his people and will be called an infidel and they will make plans to kill him. Therefore Allah with His mercy, taught the Muslims to pray seeking refuge of Allah so that they do not become like the Jews who declared their Messiah an infidel, profaned him and abused him" (Tohfa Golarwia)

The Promised says further: " The period which is the time of the deception of the antichrist who was to appear in the time of Messiah, God taught Muslims seeking refuge from what is indicated in the verse (1:6), *save us from path of those who incurred Thy displeasure and of those who have gone astray.* The prophecy about that time is also found in Sura Noor, *He will change their state of fear with the state of peace and security* (24:56) The meaning of this verse connecting it to the verse above is that, Allah says that this religion will suffer a tremor and fear will develop that this religion may disappear from the surface of the earth. Allah will then establish this religion once again on earth and will bestow peace after their fear (Lecture Lahore p.41)

Dars-ul-Hadith

Khilafat, A Blessing from Allah the Almighty and a prophecy of the Holy Prophet Muhammad, may peace and blessings of Allah be upon him

Prophethood shall remain among you as long as God wills. He will bring about its end and follow it with Khilafat on the precepts of prophethood for as long as He wills, and then bring about its end. Kingship shall then follow to remain as long as God wills and then come to an end. There shall then be tyranny, which shall remain as long as God wills and come to an end upon His decree. There will then emerge khilafat on the precepts of prophethood. (Masnad-I-Ahmad)

The above hadith of the Holy Prophet (may peace and blessings of Allah be upon him) contains glad tidings as well as a warning for Muslims. The glad tiding is that, after the death of the Holy Prophet, (pboh) God will establish an institution of Khilafat among Muslims. The Khalifa as promised will be a true reflection of prophethood. They will remain, by the grace of Allah, united and established on Tauheed (belief in the Oneness of God) and will continue to gather on one hand as they were during the time of the Holy Prophet (pboh). In this way their unity and solidarity will remain preserved and will be blessed with all kinds of progress and triumphs, religious and material.

The warning is that the blessing of Khilafat would be withdrawn from Muslims if they did not keep up their unity. People previously deviated from the right path and as a result, Khilafat was discontinued. The same may happen to Muslims if they do not take heed. It is God's custom that He does not take away any blessings without genuine and compelling reasons. Unity of people is one very important factor for the establishment of Khilafat. The blessing of Khilafat was withdrawn from the Muslims when they disintegrated their unity due to their internal conflicts.

It is God's mercy and grace that after withdrawing Khilafat, He continued another form of Khilafat among them - that is, He sent Mujaddid, or religious reformers, to renovate the religion. The Holy Prophet (pboh) had prophesised: *"Verily, God shall raise for this community, at the beginning of every century, one who will renovate for it its religion."* (Abu Daud)

The tenure of the prophethood of the Holy Prophet (pboh) is till the end of the world, so reformers were destined to be sent to renovate the religion. The Holy Prophet (pboh) called the Mujaddid who was destined to appear in the last days of the world, Imam and Nabiullah. That is why in the above Hadith, the Holy Prophet (pboh) gave glad tidings that Muslims would once again become established on the Khilafat on the precept of prophethood.

Today, Khilafat-e-Ahmadiyya is a living and magnificent proof of the truthfulness of the above hadith and thus of the Holy Prophet of Islam (pboh). Khilafat-e-Ahmadiyya has now been established for the last 97 years and will Insha Allah continue till doomsday, as prophesised .The Promised Messiah (on whom be peace) said: *"It is necessary for you to witness the second manifestation whose appearance is better for you, for it is everlasting and unending till the day of judgement"* (Al-Wassiyat)

May Allah grant us steadfastness and keep us moving on the path of righteousness. May Allah enable us to fulfil our pledge that we shall always remain devoted and stand guard to propagate and consolidate the institution of Khilafat. May Allah help us to instil the same desires in our children and future generations. Ameen.



Pictures from Regional Ijtema Majlis Ansarullah North East

Writings Of The Promised Messiah (as) on the subject of Khilafat

It is necessary for you to witness the second manifestation whose appearance is better for you, for it is everlasting and unending till the Day of Judgment. The second manifestation cannot occur until I depart, and it is only when I depart that Gad shall send the second manifestation for you which shall abide with you forever. It is, therefore, necessary for you to see the day of my departure so that the day may follow which is the day of everlasting promise. …I have appeared from God as a glory and I am one of His glories duly personified, but there shall be other persons after me who shall bear the glory of His second manifestation (Al-Wasiyyat, p. 6)

Brethren, since it is the practice of God from ancient times that He shows two manifestations in order to frustrate two false exultations His enemies, it is inconceivable that He should abandon His established practice. Therefore you must not be grieved at that which I have mentioned, nor should your hearts be afflicted, for it is necessary for you to witness the second manifestation whose appearance is better for you, far it is everlasting and unending till the Day of Judgment. (Al-Wasiyyat, pp. 6-7).

It is God's design to gather around His Unity all those souls who possess innate faith and abide in different lands, be they in Europe or Asia, and to muster His people under one religion. This is the purpose of God for the accomplishment of which I have been commissioned. Therefore you should pursue this purpose with meekness through constant prayers, and you should work in unity after me until someone is raised amongst you with the Holy Spirit from God. (Al-Wasiyyat, p. 7).

Khalifa means successor, and a Messenger's successor in real terms is he who possesses the Messenger's virtues by way of reflection. The Holy Prophet, may peace and blessings of Allah be upon him, did not wish to apply the title of Khalifa to wayward monarchs because Khalifa is in fact a reflection of the Messenger. Since it is not possible for any man to live forever and God willed to keep alive until the day of judgment the reflection of Messengers, who are the noblest and highest among mankind. He therefore designed Khilafat so that the world may never remain devoid of the blessings of Messengership. (Shahadatul Quran, pp. 57-58).

Regional Ijtemas & Refresher Courses

By Qaid Amoomi Dr. Amjad

Majlis Ansarullak UK organised Ijtemas on regional levels , a brief report is as follows.

1. **North East:** Ijtema was held on 10th. April in the Bradford Mosque in which 82 people participated. Sadar sahib Majlis Ansarullah UK along with two Qaideen also participated.
2. **Islamabad:** Ijtema was held on 24th. April in Islamabad Mosque in which attendance was 97. Sadar sahib Majlis Ansarullah UK along with 10 Qaideen also participated. Same day Regional Refresher course was also held.
3. **Middlesex:** Ijtema was held on 24th. April in Hounslow mosque. Sadar Sahib along with Naib Sadran, Muavin Sadran And Qaideen participated.
4. **South West:** Ijtema was held in Cardif in which 28 people participated. Sadar Sahib along with Naib Sadran & Muavin Sadran participated.
5. **Hertfordshire:** The Ijtema & Refresher Course were held in Luton. 17 Amila members attended the refresher course and Ijtama was attended by 30 persons. Sadar sahib Majlis Ansarullah along with some Qaideen also attended the refresher course.
6. **North West:** This Ijtema was held in Manchester which was attended by 102 persons. Sadar Sahib Majlis Ansarullah along with Muavin Sadar & one Qaid also attended.
7. **Midland:** Ijtema was held in Birmingham Mission House on 15th May 2005 which was attended by 86 persons. Azhar Ahmadi Sahib Naib sadar and Ch. Muhammad Ibrahim Sahib Additional Qaid Ammoomi also attended.
8. **East:** Regional Ijtema was held at a hired hall. Inagural session was chaired by Regional Ameer Mirza Fazal-ur-Rehman Sb. Two key speaches were delivered by Add. Qaid amoomi Ch Ibrahim Sb and Qaid Tarbiyyat Sayyed Naseer Ahmad Sb on Salat programme and importance of Wasiyat. Sadar Majlis attended the final session along with Naib Sadar Ch Rafique Javed Sb.

Establishment And Stability Of Khilafat And Khalifatul Masih The First

Dr SHAMIM AHMAD

The tragic and untimely demise of the Holy Prophet (pboh) was an event of great anguish for his devoted Companions. They were not in any way prepared for such a sad event. In reality, they had never perceived that one day their beloved master would depart from them. The demise of the Holy Prophet (pboh) left his devoted companions in a state of great shock and turmoil. At that time, God commissioned Hadhrat Abu Bakar as the Prophet's deputy and fulfilled the Holy Prophet's prophecy that following his demise, an institution of Khilafat would be established amongst the Muslims. This was indeed a very sensitive and dangerous period in the history of Islam. On the one hand, people were demanding that a leader should be selected from their tribe and on the other hand, most of the tribes had rebelled except those of Makka, Madina and Taif. Many tribes refused to pay the Zakat.

A few days before his death, the Holy Prophet (pboh) had commissioned an army battalion to confront the Roman army and Usama Bin Zaid was appointed the Amir. During that most difficult period, some Companions of the Holy Prophet (pboh) advised that the army should not be despatched, otherwise woman and children would be left unprotected and their safety would be endangered. It was considered appropriate to deal with the rebellions first and then despatch the army. This was an extremely difficult time as all the internal and external forces had united to destroy Islam. With God-gifted wisdom, Hadhrat Abu Bakar stood fast and with great courage faced all the difficulties and was able to save Islam from annihilation. It is reported that Hadhrat Aisha said, the mammoth task that fell on her father's shoulders would have crushed any other if he had had to bear the same responsibility.

Glad Tiding About The Institution Of Khilafat

The Promised Messiah (as), the Imam of this age, had proclaimed that following his death, in accordance with the prophecy of the Holy Prophet (pboh), an institution of Khilafat would be established in his community. He said: "Since it is not possible for any man to live forever and God willed to keep alive until the day of judgement the reflection of Messengers, who are the noblest and highest among mankind. He therefore designed Khilafat so that the world may never remain devoid of the blessings of Messengership". (Shahadatul Qur'an page57-58)

The Promised Messiah (as) said: "It is the practice of God Almighty, and ever since He created man on this earth He has been demonstrating this practice, that He helps His Messengers and grants them ascendancy. He has said most surely I will prevail, I and my Messengers. Verily, Allah is Powerful, Mighty. (58:22). Here, the word 'prevail' means that as it is the intention of Messengers and prophets that God's word must be established on earth and no one should be able to fight it, thus God manifests their truth with His mighty signs. The truth which they want to disseminate in the world, He sows its seeds with their hands. But He does not accomplish it through them. Rather He causes them to die at a time when there is fear of their collapse. Thus He gives his enemies the chance to laugh, jeer, ridicule and scorn. When they have done this, then He shows His hand of might and brings about grounds with which the goals that were a little unfinished reach their zenith. Thus He manifests two kinds of power. He shows His might through the prophets. Secondly at the time of the demise of the prophet, difficulties mount and the enemy is in full might and thinks that the Jama'at is in disarray and the enemy is sure that now this community will be destroyed. Even some within the community become hesitant and their backs are broken and some unfortunates among them even apostatize, then God manifests His strong hand of might and sustains the collapsing community. Thus he who shows patience till the end, watches this divine miracle." (Al Wassiyat page 6-7)

The Promised Messiah Passes Away

The demise of the Promised Messiah (as), like that of his Master's, the Holy Prophet (pboh), was untimely. The companions of the Promised Messiah could never perceive that one day he would depart from them. This was a great calamity that fell on Ahmadis. The last day in the life of the Promised Messiah, when he was ill, was one of great endurance for most of the devoted companions but worst for Hadhrat Nooruddin. On one hand the thought of demise of the beloved master was tormenting him and on the other hand, the fear of the future of the Jama'at was disturbing him. Thoughts of future difficulties and dangers lying ahead were enough to shatter one's nerves. Hearing the sad and heart-breaking news of the Promised Messiah's death, Hadhrat Maulana Nooruddin entered the room, kissed the forehead of his beloved master and left. The companions of the Promised Messiah were exasperated and exhausted

by grief. They were worried, due to human weakness, as to what would happen to them and their Jama'at after the departure of this heavenly person. At that time, all eyes were turning towards Hadhrat Maulana Nooruddin for comfort. Although he himself was grieving deeply, he showed great patience and steadfastness and was a source of comfort and peace for the perturbed hearts. Hadhart Maulana Abdul Rahim Nayyer relates that: "The demise of the Promised Messiah had affected the soul and mind of the people and they were greatly confounded. The Jama'at was greatly grieved. The person who demonstrated greatest patience and steadfastness and was a source of great comfort to others was Hadhrat Maulana Nooruddin."

Election Of The First Khalifa

The most important task facing the Jama'at was to elect a successor to the Promised Messiah (as). The Ahmadiyya Jama'at adopted the same procedure which was pursued by the righteous companions of the Holy Prophet (pboh). They chose to elect the most righteous and pious person amongst them and took the oath of allegiance. It was God's design and will that all eyes were turning towards Hadhrat Maulana Hakim Nooruddin. A petition was made to him to accept the Bai'at. He accepted the petition after prayers and deliberation and took this great responsibility for the approbation and pleasure of God. During his first historical and monumental address to the Jama'at he pointed out the importance of the establishment and stability of the institution of Khilafat. He said: *"I praise Allah, Who is Eternal and Everlasting. Every prophet, when appointed, has a task to perform. God calls him back on the completion of his mission. It is narrated that Hadhrat Musa died on his way to Syria before he reached the Promised Land. The Holy Prophet (pboh) mentioned that the keys of Qaisar and Kisra had been handed over to him but he departed before it happened. Such things have hidden and mysterious meanings which God reveals at certain times. Here also (in the case of the Promised Messiah) some will be amazed that many prophesies have not yet been fulfilled. In my opinion, it is God's practice that His work is accomplished in a calculated, methodical fashion. Sometimes He addresses the prophets but the prophecy is meant for his successors. Reflect on my previous life, I have never desired to become a leader. I am well aware of my own condition, and my Lord is even better aware of it. I have not the slightest desire to occupy a place of honour in the world. My only desire is that my Lord and Master may be pleased with me. I supplicate to God for the fulfilment of this desire; and it is out of this desire that I took up my residence in Qadian and will continue to reside here. I have spent many days considering anxiously what our situation would be after the death of Hadhrat Sahib. This is why I have endeavoured for Mian Mahmood's education to be completed. There are three persons out of the close relatives of Hadhrat Sahib. There is Mian Mahmood Ahmad, who is my brother and my son, and has a special relationship with me. Mir Nasir Nawab sahib is worthy of respect on account of his relationship with Hadhrat Sahib. The third one is Nawab Muhammad Ali Khan. Then out of the members of the movement there is Syed Muhammad Ahsan Sahib, who is extremely able and is a descendant of the Holy Prophet (pboh). He has served the faith in a manner that puts a person like me to shame. In his old age he has written several books in support of Hadhrat Sahib. This is a service that is special to him. Then there is Maulvi Muhammad Ali Sahib who is performing such service as is beyond my imagination. All these people are resident in Qadian. From among people outside there are Syed Hamid Shah and Maulvi Ghulam Hassan, and several others.*

This is a heavy responsibility and a dangerous one. It can be discharged only by one who is divinely commissioned, for such a person is supported with a wonderful promise of God, which serves as a support against backbreaking hardships. At this time it is necessary that all of us, men and women should be united. For the maintenance of such unity enter into a covenant with any of those I have just named. I shall be with you. I'm weak and am in ill health and do not possess the appropriate temperament. It is not easy to discharge such a heavy responsibility. You may consider it easy, but it is very difficult for the one who has to carry the burden. I call God witness that if you elect any of those whom I have named, I shall be ready to make the covenant with him along with all of you.

If you insist upon making the covenant with me, then bear in mind that 'bai'at' means 'to be sold'. On one occasion, Hadhrat Sahib indicated to me that I should put the thought of home out of my mind. Since then, my entire honour and thinking have become attached to him and I have never thought of my home. Thus bai'at is a difficult matter. A person who makes a bai'at, gives up all his freedom and high flights for the sake of another. That is why God Almighty has called His creatures His servants. The burden of this servitude is difficult to carry by oneself. How can one carry for others? Keeping in view the difference of temperaments, great courage is needed for the establishment of unity. I have always wondered at the enterprise of Hadhrat Sahib. He enjoyed indifferent health and carried a heavy burden of writing in prose and verse and of several other projects. I am of about the same age as he was,

but he enjoyed the daily support of God and my condition is not worth mentioning. This is why God Almighty has said that, 'You become like brethren by His Grace (3: 104) all this depends upon Divine Grace. Remember that all good proceeds from unity.'

Now in whichever direction your minds may be inclined, you will have to obey my orders. If this is acceptable to you, I will be willing to carry this burden willy nilly. A community that has no chief is already dead."

Difficulties Lying Ahead

Hadhrat Khalifatul Masih I was already 68 years of age when he graced the occasion to become the Khalifa. In spite of great patience and restraints, his grief would manifest itself. He used to say that since the death of Hadhrat Sahib he felt that his body had become ineffective and the whole world seemed to be void. *I keep on working and moving in company but it seems that there is nothing left for me in this world.* In addition to this sadness and grief, some illness also had started influencing his health, causing physical weakness. These were his personal difficulties and grief. The much bigger problems and difficulties were lying ahead.

The Opponents Rejoice

The opponents of the Promised Messiah's mission felt a new lease of life and they pounced with their all might and strength to uproot the Jama'at. They started using all sorts of tactics to frustrate the Jama'at. Rumours were spread that many Ahmadis were repenting and that they were being driven out of Qadian. Some papers, far from the practice of decency, started publishing materials to create misunderstandings among Ahmadis. Opponent mullahs started to deliver poisonous speeches. Many opponent leaders like Pir Jamat Ali Shah, Maulvi Sanaullah, Abdul Hakim, Maulvi Muhammad Hussain Batialvi started fresh campaigns of attacks with ferocity. They openly started proclaiming that very soon, no historian, Muslim or non-Muslim, would ever know the very name of Ahmadiyyat. Mentioning the demise of the Promised messiah, Kirzen Gazette (Delhi) wrote that nothing was left in Mirzaiyyat (Ahmadiyyat) as they had been beheaded. Even a moderate man like Khawaja Hassan Nizami advised the Ahmadis that "They should totally reject the claims of Mirza Sahib being Messiah and Mahdi. There is every chance that due to the absence of a wise man like Mirza Sahib, Ahmadis will not be able to face the insurrection of the opponents and soon will become totally disorganised." Thus the opponents started attacks from all four quarters and it seemed that the enemies surrounded the Ahmadiyya Jama'at.

At this time of great turmoil, Hadhrat Khalifatul Masih I laid great emphasis on prayers and at the same time wrote a booklet titled, "Wafatul Masih". Some prominent companions wrote articles and books under the guidance of Huzur and in particular, Sahibzada Mirza Bashiruddin Mahmood Ahmad played a great role to defuse the poisonous propaganda. The opponents soon realised that the Ahmadiyya Jama'at would not be easy prey for them and they realised that their wish for the Jama'at to be disorganised and shattered within a year would not occur. The Jama'at passed through a period of great scare but the mighty hand of God replaced the fear with peace and tranquillity. It was the fate of the opponents to see with regret that the Ahmadis remained absolutely steadfast and loyal to their beloved master, Hadhrat Khalifatul Masih I, and kept on marching forward and progressing.

Internal Invasion

In addition to his personal grief and attacks by the enemies, some internal forces also started their invasion. Hadhrat Khalifatul Masih had another similarity to Hadhrat Abu Bakar in that during his period of Khilafat, some people falsely claimed that they were Khalifatul Masih and others claimed to be Musleh Maood. Some claimed for the above office due to insanity and others out of sheer mischief. They started their campaign vigorously and claimed that whole Jama'at would soon rally around them, but all of them met utter defeat and faced dishonour and disgrace. Apparently this form of internal invasion created fear, but it could not imprint long-lasting effects.

However, there was another form of internal invasion that shook the very foundations of the Jama'at: Some prominent members of the Jama'at, who considered themselves as great pillars and out of haughtiness about their piety, greatness, knowledge and influence, started seditious activities against the Khilafat. People like Khawaja Kamaluddin, Maulvi Muhammad Ali, Dr Yaqoob and Sheikh Rahmatullah and some like-minded men started a secret movement that the true and real successor to the Promised Messiah was the Anjuman and not the Khalifa. In this way they aimed to ascend to the highest office in the Jama'at. They were certain that the whole Jama'at, due to their status in the community, would follow them in their doctrine and they would be able to direct them according to their wishes. They considered Khalifatul Masih I to be a weak person and were sure to achieve their mission very soon. One thing they clearly forgot is that God Himself appoints a Khalifa and His mighty hand stands guard on His appointee. Apparently, a Khalifa may look very weak but in fact he remains the most powerful person as he derives strength from God

Almighty who provides strong patronage.

Sign Of The Promised Messiah's Truthfulness

It is worth mentioning that this sedition possessed a sign for the truthfulness of the Promised Messiah (as). He was foretold about this in one of his revelations: "God will be with one out of two groups of Muslims, this is the consequence of discord."(Tadhkira English Edition, p.395). Again, the Promised Messiah (as) was informed about this in one of his dreams, as mentioned in the Tadhkira: "I saw in my dream that I had become Hadhrat Ali (may Allah honour his countenance). I felt as if I was the very same......and the situation was that a group of Khawaraj was opposing my Khilafat, that is to say they wished to obstruct my becoming Khalifa and were creating mischief for that purpose." (Tadhkira English Edition, p 129). In addition, the Promised Messiah (as) was informed of the surprising details about this sedition - that its centre would be at Lahore and that some Maulvis would instigate this. So this happened and the opponents to Khilafat started their malicious activities with Lahore as their headquarters.

A Historical Address

At the beginning of the first Khilafat, the opponents started to stress that the real and the true successor to the Promised Messiah was the Anjuman and their decisions would be final in all matters. The same sort of discussion took place during the Jalsa Salana 1908. As a result, a question was raised as to who would be the real patron to be obeyed - Khalifatul Masih or the Anjuman? When Hadhrat Khalifatul Masih I came to know of this, due to his God-gifted physiognomy and discernment, he perceived very easily the whole network of this conspiracy. He immediately took all the necessary and historic steps with the utmost courage and discernment and boldly faced the opponents. On 31st December 1909, he called for Majlis Shura and 250 members assembled at Qadian. Hadhrat Khalifatul Masih I gave a glorious, majestic and historical address: *"It is my decision that the Khalifa is the Master and Superior to both the community and Anjuman and their role is of an attendant. Anjuman is the advisor and it is necessary for a Khalifa to keep it. The one who wrote that the Khalifa's only role is to take an oath of allegiance and that the real master is Anjuman, should repent. God has informed me that He would give me a large Jama'at if anyone from this community abandons you and renegades. It has been said that the Khalifa's role is only to lead the daily prayers, funeral prayers or perform Nikah ceremonies or accept the oath of allegiance. A Mullah can do this type of work. I wouldn't even like to spit on this kind of Khilafat. Bai'at is only that which is accompanied by total submission and not a single order of the Khalifa should be repudiated."*

The above address by Hadhrat Khalifatul Masih I was very efficacious, penetrating and heart-rending. The status of a Khalifa and the importance of the institution of Khilafat became crystal clear to everybody and that all blessings are linked with complete submission and subordination. Both persons being heads of the sedition, Khalifatul Masih I ordered Khawaja Kamaluddin and Maulvi Muhammad Ali to pledge their allegiance again. Being cowards by mature, they accepted the orders and performed Bai'at a second time but inwardly did not shift from their standpoint. They kept on secretly conspiring against the institution of Khilafat and at times daringly talked about the dismissal of the Khalifa. On the day of Eid ul Fitr, 16th October 1909, Hadhrat Khalifatul Masih admonished them again: *"I say it with all the emphasis at my command that I shall not discard the robe bestowed upon me by God. I could not care less if you become my opponents and the rest of the world joined you too. There is a promise from God's appointee, and we have witnessed its fulfilment that He shall not cast aside this community as worthless. Strange are His mighty ways and all-pervading is His surveillance. You fulfil your part of the covenant and then witness the progress you make and the success you achieve... I have read the Al-Wasiyyat thoroughly. In it indeed the fourteen persons named have been called Khalifas of the Promised Messiah and their majority decision has been given the seal of finality. Now witness that the same pious believers whom the Promised Messiah chose for succession unanimously agreed to appoint one person as Khalifa and they advised the rest of the community to follow suit. Do you think that God will now wreck the entire boat? Harken ye, therefore, that should you commit a breach of the covenant you would make yourselves liable to the punishment decreed in the verse: "He requited them with hypocrisy in their hearts." The reason why I have gone to great lengths of explaining this to you is that some of you keep showing signs of vacillation in their faith.* (Badr, 21st October, 1909).

The Jama'at adhears To Khilafat

The majority of the Jama'at, by the grace of God, remained steadfast and remained ardently in love with the Khalifat. They set high and unique examples of devotion, steadfastness, love and submission to it. God blessed them and after every state of fear granted them peace, security and majesty. The disease in the hearts of the opponents of Khilafat kept on progressing and it dawned upon them that the Jama'at would not accept their leadership as most of them were ardently in love with the Khalifa and Khilafat. At the same time, they started speculating

that the majority of the Jama'at would accept Mirza Mahmood Ahmad as Khalifa after Khalifatul Masih I, and in his presence nobody would look towards them for leadership. This motivated them to increase their activities to sabotage the whole institution of Khilafat. Hadhrat Khalifatul Masih I was fully aware of their secret activities. He therefore advised the Jama'at and admonished the opponents sternly. His address will remain forever a source of guidance and inspiration for the Jama'at.

He said: "*I am Khalifatul Masih and God Himself has appointed me. It was never my wish or desire to be so, never was. Now God has put this robe on me. I hate, extremely hate, such conflicts now. I do not want you to have such conflicts. You cannot perceive what happens to my heart when I even think of conflicts in the community. You do not know that pain. You cannot conceive the torture that I have to bear..... You cannot perceive the intensity of pain I suffer, neither can you understand the burden which I am carrying. Not one of you can tolerate or even sense this. How can a person who is responsible for hundreds of thousands of people, have peaceful sleep?" He further said: "Whilst standing in the mosque holding the Holy Qur'an in my hand, I swear by the name of God, that I never wished to be a spiritual guide. I never had such desires. Who can know God's Will, He acted as He wished. He forced the entire community to gather at my hands. He Himself, not one of you, bestowed the robe of Khilafat upon me. I take it as my duty to respect this. I do not wish to indulge in anything with you and don't even care whether you greet me or not. Until April, I used to hand over your gifts of money to me, to Maulvi Mohammad Ali but somebody misled him and he said this is our money and we are guardian over it. At this, for the sake of God's pleasure, I stopped giving him the money to see what he could do. Whosoever said so was wrong, nay he was disrespectful. He should repent, I say again he should repent. It is better to repent now, otherwise it will not be good for them. Now you understand it fully that to depose me is not in your hands. Let me know if you find any fault with me but keep up with the protocol. God appoints a Khalifa and it is not any man's work..... So god has appointed me Khalifa and has done so according to His own plans and for your betterment. No power can dismiss the Khalifa appointed by god. Therefore none of you has the power to depose me. God will cause me to die, if He willed to depose me. You leave this matter with God. You have no authority to depose."*

Stern Warning To The Opponents

Alas, the opponents of the Khalifat did not benefit from this heart-rending and extremely beneficial advice. They became bolder in conspiring against the institution of Khilafat. As they lacked fear of God, they started spreading rumours about the family of the Promised Messiah and particularly about Hadhrat Mirza Bashiruddin Mahmood Ahmad, that he wanted to be the next Khalifa. During one of his journeys to Lahore, which was the head quarter of those conspiracies, Hadhrat Khalifatul Masih I admonished the opponents: *"I have told you repeatedly and showed it from the Holy Quran that it is for God, rather than man, to appoint a Khalifa. Who made Adam a Khalifa? God said, I am going to appoint a Khalifa on earth. The angels objected, but what did they reap as a result? You will find from the Qur'an that in the end they had to submit to Adam. Therefore, anyone who objects to my Khilafat, even though he might appear as an angel, I will have to tell him to submit himself to the Khilafat of Adam. If, out of pride and stubbornness, he chooses to become Iblis, then he must remember the consequences suffered by Iblis. I say it again, that even though someone appeared as an angel and objected to my Khilafat, his righteous nature shall guide him to submission to Adam.*

"I swear in the name of God, that He has appointed me a Khalifa. If someone says that the Anjuman has appointed the Khalifa, then he is a liar. Such thoughts lead to destruction. Listen again, that no man, nor Anjuman has appointed me as Khalifa. I do not consider any Anjuman worthy to appoint anybody as a Khalifa, therefore no Anjuman has appointed me as Khalifa, nor do I pay any respect to such appointments. I do not care if the Anjuman abandons me. No one has the power to take away the robe of Khalifat from me.....You cannot gain anything from this conflict. No one is going to appoint you a Khalifa nor can anyone be appointed during my lifetime. When I die, someone whom God wills shall take my place....

You have entered into a covenant at my hands. Do not, therefore, question my Khilafat. God has appointed me as Khalifa, and now I cannot abdicate at your bidding, nor has anyone the power to remove me from this office. If you press your antagonism too hard, then you must bear in mind that I have such Khalid bin Walids at my disposal who will punish you (Badr, 4th July 1912).

Great Tribute To Khalifatul Massih I

The tenure of Hahdrat Khalifatul Masih I was a great and very important period in the history of Ahmadiyyat. He faced great difficulties and tolerated many miseries. He endured invasion from all the external and internal enemies. He took on his bosom every arrow thrown towards Khilafat and safeguarded the institution of Khilafat with steadfastness and courage and defended it in a

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Hadhrat Khalifatul Masih II -
His Contributions in the Creation of Pakistan

Salim Ahmad Malik

History is a witness to the services rendered by Hadhrat Mirza Bashiruddin Mahmood Ahmad, Khalifatul Masih II in the creation of Pakistan. The spirit behind his efforts on behalf of Pakistan is made abundantly clear in two of his speeches: One a few months before the creation of Pakistan, and the other a few months after the birth of Pakistan. In May 1947, a newspaper wrote: *'Ahmadis are supporting Pakistan but they have forgotten how they have been treated by other Muslims. After Pakistan comes into existence [and that was meant as warning] they will be treated in the same way as they were treated in Kabul Afghanistan where a highly devoted companion of the Founder of the Ahmadiyya Muslim Community was stoned to death during his lifetime.* On May 16, the Second Successor to the Founder of the Ahmadiyya Muslim Community, addressed this newspaper comment and said:

'Some have always tried to undermine the Muslim cause because of their majority and have tried to hurt the Muslims. We will always be in favour of the down-trodden Muslims even if we know that we will be mistreated and persecuted.'

After he migrated to Pakistan, leaving behind his beloved home and the precious monuments of Ahmadiyyat in Qadian, which with partition had fallen in the territory of India, he said in his sermon, on arriving in Lahore, Pakistan:

'Allah has granted us a country which whether it acts as Islamic or not is an abode of Islam and belongs to the Holy Prophet Mohammad p.b.o.h. It is a matter of great joy that Allah has granted us this country. Even though it is small, it is our country. That this state has been established in the name of the Holy Prophet p.b.o.h is a source of utmost pleasure for me and makes me forget all the grief that I have suffered due to the loss of a house in India because my lord and master Mohammad p.b.o.h has acquired a house. It is true that four and a half million Muslims have been deprived of their homes, they have also lost all their assets. However, they have gained a Homeland which Holy Prophet Mohammad p.b.o.h considered as his home and which is more precious than the loss of all the houses and properties.'

The history of creation of Pakistan and fight for Muslim rights consists of 40 years of continuous struggle against the British Government, against the mainstream political parties of India and against many Muslim political and religious forces who disliked the very idea of a separate state for Muslims in India. To have fought on all these fronts and to have won, reflects on the steadfastness of the leaders and the efforts of the people and the organizations professing loyalty to the leadership and to the idea of Muslim Homeland. History neither forgets the players nor the events but people often do especially when driven to rewrite history not for posterity but for political convenience.

Of course, in the history of the creation of new nations, there are many players. People with ideas, people with perception, organizational ability and, of course, there is always a leader, a man of destiny, a man of the hour, around whom like-minded people gather to provide the momentum for his leadership. The struggle for Pakistan was no exception. There were many organizations and individuals who thought alike and worked together to bring about the realization of a dream - a homeland for all the Muslims of India. Let us look at the contribution of one such organization - Jama'at-e-Ahmadiyya in this historical struggle and eventual accomplishment of the dream of Muslim Nationhood.

Historically the Ahmadiyya Movement in Islam has always worked in the best interest of the Muslims every where in the world. Having originated in India, it was natural that it should be more concerned about the plight of Muslims in India; and when the All-India Muslim League was formed in 1906-1907 to safeguard the interest of Muslims in India, the Ahmadiyya Jama'at decided to work closely with the League from the very beginning and many prominent Ahmadis became its active members. The Ahmadiyya Jama'at supported the Muslim League with all its resources - manual, material and intellectual - and this relationship was steadfastly maintained well into Pakistan throughout all the ups and downs, highs and lows, over a period of forty years.

In 1913, when the Muslim League suddenly decided to change its policy of a separate Muslim political entity and entered into an alliance with the Congress Party, it was the Ahmadiyya Muslim leadership which first warned the Muslims of the dangers of following the Congress Party. History has recorded the great damage that was done to the Muslim cause by the Khilafat Movement and the Hijrat Movement and what emotional, financial and political losses were suffered by the Muslims in India for not listening to the warnings of the Imam of the Ahmadiyya Jama'at.

When, in 1917, The Secretary of State for India, Mr. Montague, visited India to ascertain the views of Indian leadership, Hadhrat Khalifatul Masih II was also invited to give his views. He gave an address whose English translation was read out by Ch Mohammad Zafrulla Khan. With the perceptive insight that he possessed, Huzoor placed special emphasis on safeguarding the rights of Muslim minorities in various provinces of India, which he further emphasized in another private interview with Mr. Montague.

In 1927/28 a special Commission under the chairmanship of Sir John Simon was appointed to recommend proposals for the constitutional advance of India. The Imam of Jama'at Ahmadiyya Hadhrat Khalifatul Masih II, once again, forcefully presented the case of Muslims before that Commission both at the Provincial and Central levels. Due to his strong advice in his article *"A Period of Trial for Muslims in India"* (Al-Fazal, Dec 16, 1927), the Muslim leadership agreed to co-operate with the Commission in setting up of Central and Provincial Committees. Later, when the All India Congress Party, under the chairmanship of Mr. Moti Lal Nehru, produced its own report proposing complete self-government without separate communal electorate, Hadhrat Khalifatul Masih II immediately detected the disadvantages to the political future of Muslim. He analyzed the report known as The *Nehru Report* thoroughly and published his own analysis in the form of a book *'Muslim Rights and Nehru Report'*. It was translated into English and Bengali and was widely distributed in India and abroad. Soon after, almost all Muslim political parties and religious organizations, except few, convened an All India Muslim Conference. In this conference twenty Ahmadi delegates, including Ch. Mohammad Zafrulla Khan, participated. A resolution was passed in this historic conference which virtually incorporated most of the proposals made by Hadhrat Khalifatul Masih II to safeguard the rights of all Muslims in India. Commenting on that conference, Mr. Abdul Majid Salik in his book *Zikre Iqbal*, states:

"In this conference a resolution was adopted concerning all political demands of the Muslims which became well known throughout India. Later on, Mr. Mohammad Ali Jinnah based his famous fourteen Points on this resolution." (Abdul Majid Salik Zikre Iqbal p.143).

In his book *Qrardaad e Pakistan Manzar Pas Manzar* on page 36 published by Qamar Kitab Ghar Karachi Mr. Rriaz Siddiqui writes: *The same year(i.e. 1928) the leader of Qadiani sect Mirza Bashir Mahmood while reviewing the Nehru Report made a clear proposal and suggested the establishment of a free Muslim territory .... His view was that Hindus and Muslim together were not ready to bear the burden of freedom in an efficient manner. Therefore a federation of Muslim majority areas may work under the British Government.*

Iqbal's proposal in his address at Allahabad was an elaboration and interpretation of this very proposal."

When the British Government came under increasing political pressure, it announced that the immediate aim of the Government was to give Dominion status to India and for this purpose had decided to call the Round-Table Conference in London of all the parties of India to find a way forward in the political impasse.

On the historic occasion of the First Round Table Conference, Khalifatul Masih II wrote a booklet entitled *The Solution of the Political Problem of India.* This booklet was widely distributed in India and Great Britain. Its contents proved extremely useful and of great assistance to the Muslim delegation which included Allama Sir Mohammed Iqbal, the President of Muslim League, the Aga Khan, Mr. Mohammed Ali Jinnah and Sir Zafrulla Khan.

The Newspaper *Siyasat* of Lahore in its review of the book in its 2 Dec 1930 issue states: *"If we leave aside religious differences we find the written work of respected Bashiruddin Mahmood Ahmed highly praiseworthy both in value and quantity. In politics the principle action taken by him to lead his community to work along with other Muslims is highly commendable. Everyone acknowledges his political insight. He has done an admirable work by uniting Muslims against the Nehru Report, presenting the Muslim point of view in front of the Simon Commission, debating in a most cogent manner the present day problems in the light of Islamic teachings and publishing books in support of Muslim rights with persuasive arguments. The book under review is a critique of Simon Report in English Language. One is impressed with the breadth of information of the writer. His style is plain and convincing. His language is very pure."*

Sir Mohammad Zafrulla Khan, who became a member of the Punjab Legislative Council in 1926, and attended all the Round Table Conferences and later became President of the All-India Muslim League, is complimented by Khawaja Hasan Nizami of Delhi in his newspaper Munadi in its 24 Oct 1934 issue. He says:

"His political sagacity is greater than any Muslim in India. The Prime Minister, the Secretary of State for India, the Viceroy and all British politicians admire his ability. And Hindu leaders too though reluctantly acknowledge that this man is their rival - very able, effective and accomplished rival. During the Round Table Conference every Hindu, Muslim and Englishman acknowledged Chaudhry Zafrulla Khan's merit and confessed that among the Muslims Chaudhry Zafrulla is a person who does not say anything ineffectual and useless and he has full command over the complexities of politics. Mian Sir Fazal Hussain is not a Qadiani but he considers this Qadiani his political son and heir apparent. Zafrulla is faultless and his character is irreproachable."

Dr. Ashiq Husain Battalwi in his book *Iqbal key Dou Akhari Saal*, states: *"The most successful Muslim Delegates at the Round Table Conference were the Agha Khan and Ch Zafrulla Khan."*

Ch Mohammad Zafrulla Khan became President of All-India Muslim League in 1931. In his Presidential Address at the Annual Meeting on the 26 December 1931, he expressed in detail the aspirations and expectations of Muslims of India and their rights and the political issues that were involved. His address was highly acclaimed all over India. *Al-Khalil* of Delhi in its issue of 1st January 1932 reported: *"Chaudhry Zafrulla Khan's presidential address at All India Muslim League's annual convention is of importance due to its specificity and great value. It has very rightly expressed Muslim sentiments. We are much obliged to Chaudhry sahib for his true advocacy of Muslim sentiments. The method adopted for advocating*

Muslim rights is well defined and very accurate. The entire address is full of learned and courageous advocacy. The valuable thoughts expressed in his address are entirely the thoughts of Muslims. After reading the address his opponents must have and should have felt ashamed of their actions of demonstration and protest."

Mr. Mohammed Ali Jinnah, as mentioned before, was one of the Muslim representative in the First and the Second Round Table Conferences. He was so disillusioned by the lack of reality in these discussions and the attitude of some Muslim delegates, that at the end of the Second Round Table Conference, he decided to withdraw from politics and settle down in London to continue his legal practice. In his own words: *"I received the shock of my life at the meetings of the Round Table Conferences. In the face of danger, the Hindu sentiments, the Hindu mind and the Hindu attitude led me to the conclusion that there was no hope of unity. I felt very pessimistic about my country. The position was most unfortunate ...*

I began to feel that I could neither help India nor change the Hindu mentality nor could I make the Muslims realize their precarious position. I felt so disappointed and so depressed that I decided to settle down in London. Not that I do not love India but I felt so utterly helpless. (Jinnah, by Hector Bolitho, London 1954 p 100).

This was the darkest time for the Muslims of India. Lack of leadership caused disarray and disunity among the Muslims. At that critical time, once again, it was the foresight of Hadhrat Khalifatul Masih II that saved the Muslim fortunes in India. He felt very strongly that only a person of the political sagacity and iron nerve of Mr. Jinnah could unite and save the political future of Muslims in India. Accordingly, he issued orders to Maulana A. R. Dard, Imam of the London Mosque to persuade Mr. Jinnah to return to India and lead the cause of Muslims. The task was very difficult and Mr. Dard had many meetings with Mr. Jinnah to persuade and convince him of his destiny. Ultimately, when Mr. Jinnah did intimate his willingness to return to India, Mr. Dard held a reception in his honour at the London Mosque. Mr. Jinnah addressed the gathering which was well attended by some 200 well known politicians and intellectuals. In his speech, Mr. Jinnah acknowledged the fact that he had withdrawn from politics but in his own words *"The eloquent persuasion of the Imam left me no escape."*

Commenting on the above mentioned development, Mian Mohammed Shafi, a well known journalist wrote in a special supplement of the Pakistan Times on 11 Sept 1981: *"So disgusted was Mr Jinnah with the washing of the dirty linen of Indian politics in public by the leaders of India that he decided to retire from Indian politics and in token thereof took his abode in London - almost permanently. It was Mr. Liaqat Ali Khan and Mualana Abdur Rahim Dard an Imam of the London Mosque who persuaded Mr. M A Jinnah to change his mind and return home to play his role in the national politics. Consequently Mr. Jinnah returned to India in 1934 and was elected to the Central Assembly of the All India Muslim League un-opposed."*

The important news and address of Qaid-e-Azam at the Ahmadiyya London Mosque on the 6 April 1933, was the turning point for the fortunes of Muslims of India. This was the hour of destiny and impartial history will always mention that this was brought about by the persuasion of the Imam of the Ahmadiyya Mosque in London on the instructions of Hadhrat Khalifatul Masih II.

The present day historian in Pakistan may deny the contribution made by Hadhrat Khalifatul Masih II and they may, perhaps, ignore them to-day. But history always corrects itself in the long run and the historians of expediency are always exposed as charlatans and fellow-travellers.

Qaid's address at the London Mosque was widely covered by several newspapers including The Sunday Times (London), The Evening Standard (London), The Statesman of Calcutta, The Pioneer of Allahabad, The Madras Mail, The Egyptian Gazette, The West Africa (London), The Near East and India and the Civil and Military Gazette of Lahore.

The Near East and India reported: *"On the occasion of the Muslim Festival of Id ul Azha, Maulvi A R Dard, Imam of the London Mosque at Southfields, Wimbledon, held a reception in the grounds of the Mosque on April 6. The gathering under the chairmanship of Hon. Nairne Stewart Sandeman MP, was addressed by Mr. M. A. Jinnah on the subject of India's Future.*

The Imam in thanking the Chairman and Mr. Jinnah for their speeches said that he was himself of the opinion that the success of India's future lay in the co-operation of India and Great Britain.

Among those who accepted invitation to be present were Lord Leigh, Lord and Lady Astor, the Hon. Commander Kenworthy, Sir Frederick and Lady Graham, Sheik Hafiz Wahba, Lt. Gen. Sir Herbert Cook, Sir David Munro, the Maharaja of Burdwan, Sir Edward McLagan, Sir Reginald Glancy, Sir Telford Waugh, Sir Denys Bray, Mr. H. A.F. Lindsay, Sir Denison and Lady Ross."

The Sunday Times reported: "There was a large gathering in the grounds of the mosque in Melrose Road Wimbledon where Mr. Jinnah made some unfavourable comments on the Indian White Paper from a national point of view. The Chairman Sir Nairne Sandemen MP took up the Churchillian attitude on the subject and this led to the heckling by some of the Muslim students who were however eventually calmed by the Imam of the mosque."

During 1937 there was a bitter dispute between the Congress Party and the Muslim League on the issue of share in the Provincial Legislature and the Qaid-e-Azam realized that there was no chance of co-operation with the Congress Party. During these difficult times, Jama'at Ahmadiyya lent full support to Qaid-e-Azam and became a source of reliable strength to him. The attitude of the Congress Party made it quite clear that there was no

chance to share the power. 'PAKISTAN' became the battle cry of the Muslims and the famous 'PAKISTAN RESOLUTION' was adopted by the Muslim League in its 1940 annual conference in Lahore.

The late Ch Sir Mohammad Zafrulla Khan, a devoted servant of Islam and Ahmadiyyat, who served the cause of Pakistan and other Muslim countries sincerely and steadfastly for so long, has become a fair game for some small minded parochial politicians of to-day and particularly those who were against Pakistan from the beginning are the most vocal in trying to deny his services. The facts, however, are quite different and speak for themselves.

During the British Commonwealth Relations Conference in London in Feb. 1945, he addressed the delegates on the issue of freedom for India in following words: *"This matter of a settlement between Great Britain and India lies very close to my heart and that which lies so close to one's heart is bound to well up on an occasion like this. Believe me! issues far more momentous and vital to the future of peace and civilization hang upon a solution of this problem than is perhaps being appreciated at this moment.*

Statesmen of the Commonwealth does it not strike you as an irony of the first magnitude that India should have 2.5 million men in the field fighting and struggling to preserve the liberties of the nations of the Commonwealth and yet should be a suppliant for her own freedom? India is on the march. You may help her or you may hinder her, but none shall stop her. India shall be free within the Commonwealth if you will let her and accord to her the place that is her due, without the Commonwealth if you will leave her no alternative.

"Thunder and Resonance that cannot be ignored" said *Daily Payam of Hydrated Deacon.* "Sir Zafrulla Khan's speech deserves serious consideration from Britain and their Allies" commented daily *Inqilaab.*

The daily Partab (a mass circulation paper of Lahore) wrote: *"Judge of the Federal Court of India Sir Zafrulla Khan is in London to attend the Commonwealth Relations Conference as leader of the Indian Delegation. The speeches that he made in London have created a commotion not only in India but also in the whole Commonwealth. The listeners were amazed at his speaking out the truth to the British rulers."*

At the end of the Second World War, the expectations of all India for independence were at fever pitch. Lord Wavell, the Viceroy of India called a conference in Simla to resolve the situation but the differences between Muslim League and the Congress Party could not be reconciled. The British Government decided to call for elections in India to gauge the public opinion. The Qaid-e-Azam, M.A. Jinnah made the following appeal to the electorate: *"We have before us the question of the coming elections and, as it is, these elections are of vital importance as these are going to be an acid test for us ... At this critical juncture we would like to ask the voters whether they would like to have Pakistan or wish to live under Hindu rule?"*

Sirdar Shaukat Hayaat Khan, in his book *The Nation that lost its Soul, writes: "My services for the election campaign in various constituencies were greatly in demand. (This assertion is supported by Sir Malcolm Darling a great expert on the rural Punjab and in his book called Punjab Re visited; he said the only other leader apart from Jinnah the villagers knew as a Muslim League was Shaukat Hayat Khan.) However this meant a terrible strain. It was routine to hold four to five meetings daily and an average motoring of 150 - 200 miles a day for five months. The programme was haphazard as candidates from widely separated areas wanted my presence.*

I used to send a copy of my program to Qaid e Azam. One day I got a message from Qaid e Azam saying 'Shaukat I believe you are going to Batala which I understand is about five miles from Qadian. Please go there and meet the Hadhrat Sahib of Qadian and request him on my behalf for his blessings and support for Pakistan's cause'.

After the meeting that night at about Twelve midnight I reached Qadian. When I got there Hadhrat Sahib had retired. I sent him a message that I had brought a request for him from the Qaid-e-Azam. He came down immediately and inquired what were Qaid's orders. I conveyed to him Qaid's message to pray for and also support Pakistan. He replied please convey to the Qaid-e-Azam that we have been praying for his Mission from the very beginning. Where the help of his followers is concerned, no Ahmadi Muslim will stand against a Muslim League candidate and if some one disobeys my advice the Community would not support him. As a result Mumtaz Daultana won overwhelming victory over the president of local Ahmadiyya community in Sialkot District (who stood independently).

Qaid e Azam had also ordered me to visit Maulana Maududoodi when I reached Pathankot. I did so after addressing a meeting there. He was living in the adjoining village belonging to Chaudhry Niaz. Maulana Maudoodi basically belonged to Deoband School of Theology which was at the time supporting the Indian National Congress. When I conveyed the Qaid's message to him requesting him to pray as well as support Pakistan's cause he replied how could he pray for Na-Pakistn (Impure Pakistan)? How could there be a Pakistan till the whole of India had been converted to Islam? Such was the vision of the Leader of Jama'at e Islami."

Rais Ahmad Ja'fari, a well known historian of Pakistan, writes in his book, Quid-e-Azam Aur unka Ehad: "Statement of Mirza Mahmood Ahmed Sahib.

The Imam Jama'at of the Quadiyani group Mirza Bashiruddin Mahmood Ahmad Sahib issued a detailed statement on 21 October 1945. We reproduce some selected extracts as follows:

'In the upcoming elections all Ahmadis should support the policy of the Muslim League so that after the election

the Muslim League should be able to tell the Congress without the fear of any contradiction that it is the representative party of all the Muslims. If we and other Muslim communities do not do so then the political position of the Muslims shall be weakened. Their voice shall become ineffective in the future administration and they will suffer such a great political and economical setback that they might not be able to recover for the next forty or fifty years. I do not think any sensible person would be willing to take this blame. Therefore through this announcement I advise all Ahmadis living in all the provinces to give their utmost and strong support to the Muslim League'."

When Hadhrat Khalifatul Masih II was asked how Muslims should vote, he directed them clearly and without any hesitation as follows: *"You ought to support Muslim League in the present elections and offer them whatever means of support and assistance that you can afford. Muslims do require a united front in the present crisis. Their differences if allowed to exist will affect them adversely for hundreds of years."* Press release issued by Qaid-e-Azam M.A. Jinnah through A.P.I. in the *Daily Dawn of Delhi* 8 Oct. 1945.

There were many other political developments in the fast moving ferment that was the struggle for Muslims of India in which the Ahmadiyya Jama'at stood by the Muslim League and the Qaid-e-Azam and helped with organization, with finances and with manpower.

When, for instance, in 1947, the Radcliffe boundary Commission was set up for demarcation of the boundary between Pakistan and India, the Ahmadiyya Community committed its time and talent in favour of Pakistan. Facts and figures to support the claim of Muslim League were collected by Ahmadi volunteers throughout the Punjab and Hadhrat Khalifatul Masih II made special arrangements to receive valuable material from Britain and the United States to support the Muslim cause and placed it at the disposal of Muslim League. The Ahmadiyya Jama'at also engaged the services of a geographical demarcation expert, Dr. Oscar Spate from London who helped to prepare relevant documents for submission to the Commission. His services proved extremely valuable to the Muslim League to fight its case before the Boundary Commission. All the expenses of Dr. Spate's visit and his work were paid by the Ahmadiyya Jama'at.

When the Qaid-e-Azam decided to appoint Sir Mohammad Zafrulla Khan to represent the Muslim League before the Radcliffe Boundary Commission, Ch. Sahib was busy with an important commission in London. He immediately left that work and hastened back to Lahore. Although he had very little time on his disposal, he prepared the case working day and night with very few facilities that could be made available and yet managed to present the case before the Boundary Commission. The appreciative sentiments of all the Muslims are reflected in an article by Mr. Hamid Nizami, editor of *Nawai Waqt* on the 1st Aug 1947: *"Sessions of the Boundary Commission continued for ten days. Four and a half days were allotted for the Muslim presentation, this also included the time for other supporters of the Muslims. Thus for approximately four days on end Sir Mohammad Zafrulla Khan argued on behalf of the Muslims in a very erudite intelligent and most logical manner. To grant success is in the hand of God, but the excellence and brilliance with which Sir Zafrulla Khan pleaded the Muslim case must satisfy all Muslims that on their behalf a truthful and just submission was made to the authorities in a most befitting manner. Sir Zafrulla Khan had extremely short time at his disposal to prepare the case but he discharged his duty extremely well because of his sincerity and intelligence. We are certain that all Muslims of the Punjab, whatever their religious affiliations may be, shall acknowledge with thankfulness the work he has done."*

The President of the Punjab Muslim League Iftikhar Hussain Khan (Nawab of Memdot) wrote a letter of thanks to Chaudhry Zafrulla Khan on 8th August 1947 in which he states: *"Now that the boundary Commission has concluded its hearings I wish to express deep sense of gratitude which I and all other Mussalmans of the Punjab feel towards you. Your unremitting toil in the collection of material your brilliant presentation of our case and your profound interpretation of Law and history have won universal admiration. In this most critical hour of our history you have rendered an inestimable service to the Millat and created a lasting place in the hearts of all mussalmans. We can never forget how willingly you agreed to interrupt your important discussions in London to return and fulfil this patriotic mission. The knowledge that your zeal was inspired solely by your love for Islam fills our hearts with pride and gratitude."*

Archives are full of many more details and newspaper comments which show that the members of the Ahmadiyya Jama'at, especially Hadhrat Khalifatul Masih II and Ch. Sir Mohammad Zafrulla Khan, played a pivotal and central role in the struggle and creation of Pakistan. The newspapers and statesmen of those days have acknowledged the vital contribution of Jama'at Ahmadiyya. They were people of stature, vision and principles who could not be swayed from their principles for religious bigotry, temporary gains or expediency. That is perhaps why they succeeded, against impossible odds, in creating a nation state for Muslims. Unfortunately, the leaders of today, men without vision, men of straw and driven by the sole motivating force of personal power and greed are easily influenced by forces of bigotry, who, in the name of religion are trying to rewrite history from which many events and personalities have been eliminated. The sad fact is that these are the very forces that were against Pakistan and, in fact, they called it Napakistan and did their worst to oppose it. Perhaps, this little effort may go some way to inform the people of the true story that will never be told by the present day historians of Pakistan because of their cowardice and fear of violence from the forces of darkness that have overwhelmed Pakistan today.

The Second Manifestation of the Power of God at The Hands Khalifatul Masih Awwal and Thani

By Iftikhar Ahmad Ayyaz

It has always been the way of God for doing things, a way He has followed ever since the day He created this world, that He comes to the help of His Apostles and Messengers, as He has said in the Holy Qur'an:

'Most surely I will prevail, I and My Messengers.'

(58:22)

It is the desire and aim of the Prophets that the truth should come to be fully established on earth, to the extent that no one can resist it and mankind is set on the course of righteousness and communion with God. It is not an easy task and the Messengers of God have to face up to deadly storms of opposition and persecution. At such times Allah manifests and supports with powerful signs, the truth of their claim, and sows at their hands the seed of righteousness for the fulfilment of their mission. When the Messengers pass away from this world, God shows the second manifestation of His powerful hand. The death of a Prophet is the darkest moment for the believers. Some begin to entertain doubts about the future of the Movement and begin to despair, as if their backs were broken. Some unfortunates among them go so far as to apostatize. At this frightful hour Allah once again shows a forceful manifestation of His power and saves the falling Community.

Thus, whosoever perseveres unto the last, witnesses this miracle, as happened at the time of Hadhrat Abu Bakr when the death of the Holy Prophet (s.a.w) was considered to be untimely and the Sahaba were unnerved by deep grief. At that critical hour, Allah made Abu Bakr stand up firmly, showing His powerful hand a second time to save Islam, and fulfilled the promise He had made in the following words:

'And that He will surely establish for them their religion which he has chosen for them; and that He will surely give them in exchange security and peace after their fear.' (24:56).

In our times, the Promised Messiah (peace be upon him), prepared us for such an event in these words:

'...So, my dear friends, when this has always been the way how the will of Allah works, showing two manifestations of His power, so that He should demolish two false joys of the opponents, it is impossible that now He will alter this long established Divine practice. Therefore, be not grieved of what I have told you and your hearts may not be dejected, because it is important that you see the second manifestation also and its coming is a lot better for you because it is everlasting whose chain will not snap till Doomsday. This second manifestation cannot come till I go. But when I shall go, God will send a second manifestation for you, which will remain with you for all times to come.' (*Al-Wasiyyat* pp.6-7, *Roohani Khazaain* vol. 20, pp. 304-305)

The news of the death of the Promised Messiah struck the members of the Movement with shattering poignancy. They were bewildered and in the hour of their utter bereavement had recourse to humble and earnest supplications for guidance. Perhaps the most deeply affected was Maulvi Nooruddin who gave expression to his deep sense of loss repeatedly in the exclamation: *'After Hadhrat's death the universe seems lifeless. What to do? Which way to turn?'*

Leading members, including the members of the *Sadr Anjuman Ahmadiyya*, gathered together in the house of Nawab Muhammad Ali Khan, son-in-law of the Promised Messiah; while the main body, converging on Qadian from all directions, waited. The gathering in the town was adjured by Khawaja Kamaluddeen in very moving terms to the effect:

'A man appeared on earth as the Heralds of God and summoned people in His name. We responded to his call and gathered round him. Now he has departed from us and returned to God. What is there for us to do in this situation?'

His audience was stunned; there was complete silence. After a few moments, Shaikh Rahmatullah, a member of Sadr Anjuman stood up, and in accents charged with emotion said:

'During my journey from Lahore to Qadian I have repeatedly said to myself and now say it to you, we must beg our revered old man (meaning Maulvi Nooruddin) to take the lead. Without him we shall be lost.'

To this no one raised any objection and it was assumed that his suggestion was welcomed by every one present. Among them was Sahibzada Mirza

Bashiruddin Mahmood Ahmad, who, on being approached, expressed his ready concurrence; and so did Mir Nasir Nawab, father-in-law of the Promised Messiah. Thereafter Khawaja Kamaluddin was requested to wait on Hadhrat Ummul Momineen and ascertain her view. She said that Maulvi Nooruddin was the most honoured person in the community and should be *Khalifa*.

A brief statement was accordingly drawn up and those present went with it to Hadhrat Maulvi Sahib and presented it to him. He received it in silence and intimated that he would give a reply after he had supplicated for guidance. He washed and stood up in prayer. When he finished, he said:

'Let us all go where the body of our master, and our brethren are awaiting us.'

Arriving in the garden, Mufti Muhammad Sadiq, in accordance with the wishes of all present, read out the following request:

In the name of Allah, Most Gracious, Ever Merciful. We praise Him and call down His blessings on His Noble Messenger. All praise is due to Allah, Lord of the worlds, and blessings and peace be upon the Khatamen Nabiyyeen, Muhammad, the Chosen One, and upon the Promised Messiah, the Khatamal Aulia.

According to the command of the Promised Messiah (peace be on him), set out in Al-Wasiyyat (The Will), we Ahmadis, whose signatures are appended below, are sincerely convinced that all present and future members of the Ahmadiyya Community should take the pledge of spiritual allegiance, in the name of Ahmad, to the First Emigrant Hadhrat Haji Hakeem Nooruddin, who is the most learned and most virtuous of us all and is the most devoted and oldest friend of Hadhrat Imam (peace be on him), who held him up as an excellent example, as he said: 'How good would it be if every member of the community were a Nooruddin; So would it be if every heart were filled with the light of the certainty of faith.'

Hadhrat Maulvi Sahib's orders will be as binding upon us, as were the orders of the Promised Messiah and Mahdi, (peace and blessings of Allah be upon him).

In reply Hadhrat Maulvi Sahib observed:

'Look at my past life. I have never coveted leadership. I know myself well, and my Lord knows me even better. I desire nothing of the world. All I desire is that my Master may be pleased with me.

Khilafat is a heavy, perilous responsibility which can be carried only by a commissioned one of God, who has wonderful promises of divine support which sustain him against back-breaking burdens. At this time it is necessary that men and women should become united. To achieve this, pledge your allegiance to any of the revered personages within the Jama'at. I shall also do so along with you. I am feeble, do not keep good health and my temperament is not suited to the task which is heavy and not easy to perform.

Hadhrat Sahib performed four functions (a) the discharge of his personal obligations as a servant of God, (b) looking after his family, (c) hospitality, (d) propagation of Islam, which was his real purpose.

Of these, he has carried (a) with him. As he served here, so will he serve in the Hereafter. Of this you may consider yourself relieved. Of the remaining three, the propagation of Islam is most important and very difficult. Besides atheism, Islam is beset with internal dissensions and differences. God has appointed our Community for the removal of these dissensions and differences. You may consider this easy, but for him who may have to carry this burden it is most difficult. I promise you solemnly that I shall pledge my allegiance along with you to the one who is chosen. But if you insist on pledging your allegiance to me, then note carefully that this pledge means total commitment.

On one occasion Hadhrat Sahib indicated to me indirectly to think no more of my home. From that moment all my honour and all my thinking became centred on him, and I never thought of home. Thus, pledging allegiance is a solemn and grave matter. He who takes the pledge subordinates all his freedom and the flights of his fancy to the will of another; that is why Allah, the Exalted, has named man His servant. It is difficult for an individual to discharge the personal responsibilities entailed by this servitude, how and to what degree can he assume and discharge such responsibilities on behalf of another?

Having regard to the diversity of temperaments, a high resolve is needed to bring about accord. I always wondered at the works of Hadhrat Sahib. He enjoyed indifferent health and yet carried such a heavy burden comprising diverse types of activities. But he enjoyed continuous divine support, and I, almost of his age, find myself empty. It is divine bounty that has made us all brethren. Nothing can be achieved without His grace.

I wish to draw your attention to a great event in the history of Islam. In the time of Abu Bakr, the whole of Arabia with the exception of Mecca, Medina and one or two other places, was carried away in a revolt. The Meccans also hovered over the edge but he rallied them with the admonition: 'You were the last to believe, why do you wish to be the first to renege?'

His daughter Ayesha said: 'If the mountain that has fallen upon my father had fallen upon anyone else he would have been crushed.'

Twenty thousand able-bodied men were available in Medina, but as the Holy Prophet had intended to send an army to the North, Abu Bakr despatched them accordingly.

In that stark situation, God Almighty manifested His power and demonstrated the fulfilment of His Promise:

'He will surely establish for them their religion which He has chosen for them' (24.56).

We are today faced with a similar situation. I desire that before the burial of the body of the Promised Messiah, accord may be established between us.

After the death of the Holy Prophet (s.a.w), his Companions had, under the direction of Abu Bakr, to carry into effect several great projects, of which the greatest was the compilation of the Holy Qur'an in book form. A parallel activity today would be to concentrate on putting it into practice. Then Hadhrat Abu Bakr organised the collection of Zakat. That is a grand project that calls for a high degree of obedience; and there are several other duties and obligations which have to be discharged. Now whatever may be your individual inclinations, you will have to carry out my orders. If this is acceptable to you I shall undertake this responsibility willingly or unwillingly.

The ten conditions of the pledge laid down by the Promised Messiah shall continue in force. I shall include among them and would emphasise the teaching of the Holy Qur'an, the collection of Zakat, the training of preachers and such other projects as Allah may be pleased to inspire me with. Religious instruction and the courses of studying the theological seminary will require my approval. I undertake this responsibility solely for the sake of Allah, Who has ordained:

'Let there be from among you a body of persons who should enjoin good and forbid evil' (3.105)

Remember, all good proceeds from accord. A leaderless people is dead.

As soon as he finished speaking, all present, who had arrived from far and near and who numbered about 1200, urged him with one voice:

'We offer you our pledge. W shall obey your orders. You are our Amir and the Successor of our Messiah.'

They had been occupied with tearful supplications for guidance and were much relieved to find that they now had a spiritual leader once more in the person of Hadhrat Maulvi Nooruddin. All of them swore allegiance to him in his capacity of Khalifatul Masih I. The pledge was worded as follows:

'I bear witness that there is no God except Allah, the One, Who has no associate; and I bear witness that Muhammad is His servant and His Messenger (repeated three times).

This day I take the pledge of spiritual allegiance at the hand of Nooruddin accepting all the conditions prescribed by the Promised Messiah for the pledge; and promise particularly that I shall strive to study and listen to the Holy Qur'an, the Sunnah and the True Hadith and to act in conformity to them; and shall be ever ready to devote myself and my belongings towards the propagation of Islam according to my capacity and my means; and shall be careful in arranging for the payment of Zakat; and shall strive to establish friendly relations between the brethren.

I seek forgiveness of Allah, my Lord, for all my defaults, and turn to Him in repentance (repeated three times).

Lord I have wronged my soul and make confession of my sins, forgive Thou my sins, for no one can grant forgiveness of sins except Thyself.'

When all present had taken the pledge, the Khalifatul Masih led the funeral prayers for the Promised Messiah, and thereafter led the afternoon prayer service. Then everyone filed past the bier and had a last look at the beloved features of their beloved. *The burial was completed by 6 p.m.*

The very next day Khawaja Kamaluddin, member and secretary of Sadr Anjuman Ahmadiyya published the following statement:

'Before the funeral prayer of the Promised Messiah (peace and blessings of Allah be upon him), all members of the Community who were present in Qadian and whose number was 1200 accepted Hadhrat Haji Hakeem Nooruddin, may Allah help him, as his Successor and Khalifa, according to the directions set out in Al-Wassiyat and in conformity with the recommendation of the members of the Sadr Anjuman Ahmadiyya then in Qadian and the relatives of the Promised Messiah and with the permission of Hahdrat Ummal Momineen; and took the pledge of allegiance to him. Of the members of the Sadr Anjuman Ahmadiyya there were present Maulvi Syed Muhammad Ahsan, Sahibzada Mirza Bashiruddin Mahmood Ahmad, Nawab Muhammad Ali Khan, Shaikh Rahmatullah, Maulvi Myuhammad Ali. Dr. Mirza Yaqub Beg, Dr. Syed Muhammad

Husain Shah and Dr. Khalifa Rasheed-ud-deen.

Though death was sudden and notice was short, a large number of respected friends arrived from Ambala, Jallundhur Kapurthala, Amritsar, Lahore, Gujranwala, Wazirabad, Sialkot, Jammu, Gujrat, Batala, Gurdaspur and other places, and unanimously accepted Hadhrat Quibla Hakeemul Ummat, may Allah keep him, and joined in the funeral prayer for the Promised Messiah, peace and blessings of Allah be upon him. This intimation is addressed to all members of the Movement, that on its receipt they should immediately take the pledge of allegiance to Hadhrat Hakeemul Ummat, Khalifatul Masih wal Mahdi, in person or by letter.'

On receipt of this intimation the total membership of the Movement speedily and eagerly took the pledge of allegiance to Hadhrat Khalifatul Masih, and within a very short period the whole of the Community was once more gathered under one standard.

Thus the vessel of Ahmadiyyat, which had been launched nineteen years earlier, safely weathered the fierce storm that had overtaken it so suddenly, but soon creaks and rumblings became audible. The first indication of a rift appeared in less than a week. On the sixth day after allegiance had been sworn to the Khalifa, whose orders were to be as binding as the orders of the Promised Messiah had been, Khawaja Kamaluddeen happened to arrive in Qadian. In the course of a conversation with Sahibzada Mirza Bashiruddin Mahmood Ahmad he observed, as if casually:

'Mian, we have slipped into a mistake which can be corrected only by our somehow defining the authority of the Khalifa. He should take the pledge of allegiance from new members, should lead the Prayer services, should perform marriages and lead funeral prayers and no more.'

This was a sounding to which Sahibzada's reaction was:

'It is too late for the entertainment of any such notion. You should have thought of it before taking the pledge of allegiance. The Khalifa had made it quite clear that the pledge would involve complete obedience. We took the pledge on this understanding. Our relationship with the Khalifa is now of master and servants. We have no right to define the authority of our master.'

Khawaja Sahib realised that his approach was misconceived and did not pursue the matter.

However, that undercurrent of revolt against Khilafat remained simmering during the entire period of the first Khilafat and violently upsurged at the time of the death of the first Khalifatul Masih. It was a very critical time but once again the second manifestation of the power of God saved and secured the righteous Khilafat for ever.

After being elected the second Khalifa of the Ahmadiyya Jama'at, Hadhrat Mirza Bashiruddin Mahmood Ahmad delivered a historic address laying very strong foundations for the prosperity of Khilafat and the Ahmadiyya Jama'at. I consider that address to be a befitting conclusion to this article:

'My dear brothers!

I believe and believe it firmly that God Almighty is ONE and He has no partner. Dear ones! Again, I believe that Hadhrat Muhammad (s.a.w) is the Messenger of Allah and the Seal of Prophets. Now no one can come who can revoke even a tittle from the Shariah granted to him. Dear ones! My beloved master, Syed al-Ambia is that magnificent person whose perfect obedience and loyalty can lift one to the status of prophethood. I tell you the truth that it is only the Holy Prophet (s.a.w) who is the prophet of such grandeur and magnificence that his true obedience can make one a prophet.

This is my eeman and I say with complete certainty that the Holy Qur'an is that lovely book which was revealed to the Holy Prophet (s.a.w) and is the khatam al-kutub and khatam-i-Shariah. Again, I firmly believe that the Promised Messiah (peace be upon him) was the prophet who has been mentioned in the Book of Hadeeth compiled by Imam Muslim. Similarly, Imam Bukhari has also mentioned about him in his Book of Hadith, Sahih Bukhari.

Once again, I say that no portion of Islamic Shariah can be revoked. Follow in the footsteps of the Sahaba of the Holy Prophet. They were the fruit of the prayers of the Holy Prophet (s.a.w) and models of his extensive training.

After the sad demise of the Holy Prophet (s.a.w), the second gathering was for the establishment of the Institution of true and blessed Khilafat-i-Rashida. Go through the history of Islam very carefully, and you will find that the advance and progress made during Khilafat-i-Rashida went on shrinking after this khilafat was transformed into kingship. Whatever is the condition of Islam now is right before your own eyes.

After thirteen hundred years, Allah has sent the Promised Messiah according to the promises of the Holy Prophet (s.a.w) on the same Minhaj-i-Nubummat (pattern of prophethood). After his death, the same khilafat-i-rashida has commenced once again. May Allah grant Hadhrat Maulana Nooruddin, Khalifatul Masih I, a very high status in

heaven and may Allah shower billions of blessings and graces on him. His heart was full to the brim with the love of the Holy Prophet (s.a.w) and with the love of the Promised Messiah (peace be upon him) and this love flowed in his very bloodstream. May Allah raise him in heaven in the company of these blessed souls whom he loved with his heart and soul.

He was the first Khalifa of our Movement. We all had pledged allegiance at his hand with this very creed. Therefore, as long as this Movement lives, Islam will go on making progress both materially and spiritually.

I tell you the truth that I have a fear in my heart. I find myself a very weak person. It is written in Hadeeth that don't burden your slave with the task, which he is unable to do. You have tried to make me a slave. Therefore, do not burden me with the task, which I am not capable of. I am a weak person and sinful. How can I claim that I shall be able to lead the world spiritually and spread truth and veracity. We are small in number and the number of the enemies of Islam far exceed us. But our entire trust is on the Mercy, Compassion and Grace of Allah the Almighty.

Now, when you have put this burden on my shoulders, listen that you are to help me discharge my duties. It can be done in this way that you beg Almighty Allah to help you in this task. Be obedient if I ask you to obey Allah and seek His pleasure, and follow me. I am a human being and a weak human. If I commit faults, you look the other way. I bear Allah as my witness that if you will commit faults, I shall also forgive and look the other way.

Our joint work is to make this Movement flourish and successful and practically bring about the aims and objects of this Movement. Now, when you have established a bond with me, make it a success with your loyalty. I shall look the other way of your shortcomings and you also do the same with me. You will have to obey me in all the affairs of virtue. I once again say, and say again not to disobey me in amr bil ma'roof. If you will obey me and remain loyal and strengthen this pledge, then remember that Allah will come to help us and our collective prayers will be heard on high.

The campaign started by the Promised Messiah has been entrusted to me in its own time. Therefore, remain engaged in prayers. Strengthen mutual bonds and come to Qadian again and again. I have heard the Promised Messiah say a number of times,

'He who does not come here often, I am afraid that his eeman is deficient.'

Our prime duty is to spread Islam. Therefore, work hard with unity so that Allah may shower His blessings on us. I tell you again, I say again and again to show loyalty in the bond you have established with me after the demise of the Promised Messiah. Remember me in your prayers and I will surely remember you in my prayers. Yes! I have remembered you in the past also. None of my prayers has been in which I did not pray for my brothers in faith and I shall do it all the more in the future. Never has an ardent prayer passed my lips in which I did not pray for the Ahmadiyya Community.

I would ask you to listen again, never to do anything, which the breakers of pledges do to Allah. Our prayers should be that we live as good Muslims and die as good Muslims. Ameen.' (Al-Fazl March 21, 1914).

. . . continued from page 10

splendid manner. In spite of all the calamities which fell on him, he kept on progressing with his devoted companions to splendid heights. He was able, beyond any doubt, to establish the supremacy of Khilafat and God favoured the Jama'at with honour and majesty as mentioned in Surah Noor.

During his speeches, sermons, and admonitions, he made crystal clear the need, importance of Khilafat and the blessings associated with it. He left no doubt in anybody's mind that a Khalifa is appointed by God and all blessings are associated with an absolute devotion and complete submission to Khilafat.

Hadhrat Mirza Bashir Ahmad Sahib paid great tribute to Hadhrat Khalifat Masih I, reflecting on his efforts to establish a strong and stable institution of Khilafat and also praised the devotion of the community. He said: O, ye, who are leaving us! Blessed be your reign of Khilafat (Caliphhood). You proved most worthy of the trust of the Messiah, your Imam and you re-enforced and bound the foundations of Khilafat with rods of iron such that no power was able to move or weaken them. Go forth and receive the gift of salutations from your Master and wear the Garland of the Friendship of Rizwan and take your permanent abode in Paradise. And felicitations to you too, the new comer, the successor. You stepped on the Throne of Khilafat in a raging storm of thundering black clouds and as soon as you stepped in the showers of countless blessings were unleashed. You moved towards the Throne of Imamat through thousands of trembling hearts and with one gesture of your hand granted calm and tranquillity to those agitated bosoms. Come and accept the crown of the leadership, with countless prayers and expectations, of a thankful Community. You have risen from our side but have come from afar. Come, and witness the scene of the love of one living nearby and the esteem of one who has come from far away.

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Ansar Charity Walk 2005

Report by Waleed Ahmad

By the grace of Allah Majlis Ansarullah UK was able to organise a successful Charity Walk on 12th June 2005 in Hartlepool.

When planning the Walk, Huzur had encouraged it to take place in Hartlepool so that better links could be forged with the local community, ahead of opening of the mosque later this year. He had also expressed his wish for it to be attended in record numbers.

A committee was formed under the chairmanship of *Abdul Rashid Mirza* with *Bilal Atkinson* as co-chairman. *Zaheer Ahmad, Ch. Rafique Javed, Mohammad Azhar Ahmadi, Zaheer Ahmad Choudhry Mubarak Ahmad Cheema and Waleed Ahmad were appointed* as vice chairmen to oversea various departments for the organisation and management at central level. A second committee was formed at regional/local level headed by *Munir Ahmad* as chief co-ordinator with two assistants *Dr. Fazl-e-Umar* and *Muhammad Hashim*. In this committee *Ghulam Rabbani, Khalique Ahmad, Mahmoo Ullah Mir, Dr. Baari Malik, Riaz Ahmad Qaisar* and *Dr. Iqbal* worked as vice chairmen to look after various departments at the local level.

Several coaches and minibuses were hired to transport members from the South (including the Bait-ul-Futuh, London, Middlesex, South and East Regions) to the location. As many as 369 people were transported in this manner from the South. Similarly, 7 seaters and minibuses were organised from the North East, Midlands and Scotland Regions also.

By Allah's Grace these efforts were blessed with success as a record of over 900 people out of which 878 were registered walkers, congregated at the Borough Hall in Hartlepool on the morning of the Walk. This included Jama'at dignitories, Ameer Sahib (UK) Mr Rafiq Ahmed Hayat, and Maulana Ata-ul-Mujeeb Rashed, Imam of the London Mosque, Regional Ameers and Murabbiyan.

Among the local dignitaries present were the North East MEP, Ms Fiona Hall and the local Mayor, Mr Stuart Drummond. Also among the record 878 registered walkers 763 were from outside the North East Region and their ages ranged from 3 to 82. Walkers from the sponsored charities were also present.

Ameer Sahib began the walk with a silent prayer after he had given some instructions to the walkers. The route was well planned and took a scenic route along the sea front. The 6 feeding points were well stocked with fruit, drinks and sandwiches and marshals could be found at every turning point along the route. The weather remained pleasant for much of the walk although it did start to rain near the end.

During the reception lunch that followed the walk, speeches were made by Sadr Ansarullah UK, Mr Ch Waseem Ahmad, Co-ordinator, Munir Ahmad, the Mayor, Mr Stuart Drummond, and the local MP, Mr Iain Wright.

It was at this stage that cheques of £4,000 were presented to a representative of each of the Charities present and prizes were awarded to the winners. The charities sponsored this year included the Butterwick Children's Hospice, Cancer Research UK, Great Ormond Street Hospital Children's Charity, Hartlepool & District Hospice, Humanity First and Save the Children UK.

Messages of support from senior officials in the Government were also read out. These included those from the Office of The Secretary of State for Communities, the Rt Hon David Milliband; Secretary of State for Health, the Rt Hon Patricia Hewitt; Secretary of State for Media and Culture, the Rt Hon Tessa Jowell and one from the office of the Prime Minister.

The concluding address was delivered by Ameer Sahib UK and he closed the session with a silent prayer.

The event received good coverage from the local media and the Hartlepool Mail even mentioned it in its editorial the next day.

Accommodation was provided for all who required this overnight and great effort was made in the provision of good food at all times to the participants. This included during times when attendance was at its highest for the dinner on Saturday evening, breakfast and lunch on Sunday.

Hartlepool is a very small majlis but every member worked really hard to make this event successful, specially Mr. Abid Khan, Mr. Barkat Ullah and local Qaid Khuddamneeds to be mentioned. Jamaat members vacated their houses to provide accomodation for the participants. On the instructions of Sadar Sahib Khuddamul Ahmadiyya the Regional Qaid and Khuddam provided tremendous help to Ansarullah. May Allah bless them all.

Appreciation of the Walk by local media and dignitories



IAIN WRIGHT MP

HOUSE OF COMMONS
LONDON SW1A 0AA

Dr F Omer
8 Knightsbridge Gardens
Hartlepool

21 June 2005

Dear Dr Omer

Charity Walk 2005

I just wanted to send you a quick note to say how grateful I was to the Hartlepool Branch of the Ahmadiyya Muslim Association for inviting me to the Charity Walk's reception at the Borough Hall.

I had a wonderful time. It was great to see so many people coming to Hartlepool from all over the country. I was particularly pleased that, in the Year of the Volunteer, the Association chose to hold their annual charity event in Hartlepool. I hope the people who came left with a sense of how friendly our town is. I also sincerely hope that the Association reached its target figure of £100,000.

Many thanks for the beautiful meal. I also wish to thank you [illegible] books that you provided. It was most generous and I am very [illegible]

Thanks again for a good day.

Best wishes

Yours sincerely

Iain Wright
Member of Parliament for Hartlepool

MP for Hartlepool

Constituency Office 23 South Road, Hartlepool TS26 9HD
Tel: 01429 224403 Fax: 01429 864775 Email: wrighti@parliament.uk



Hartlepool Mail

8 Friday, June 10, 2005

Mail view

Spare some change for a good cause

DO not be surprised if you see an army of walkers striding towards you this weekend.

For Hartlepool is hosting an annual charity trek on Sunday in aid of a host of worthy causes.

Around 700 Muslims are walking from the Headland to Seaton Carew and back again in the hope of raising around £60,000.

Please give them a honk of support if you pass them in your car on their 12-mile route.

Better still, if you have a few pennies spare from [illegible] es why not stop and

Making strides to help charities



STUART DRUMMOND
Mayor of Hartlepool

Civic Centre
Hartlepool TS24 8AY

Our Ref CEMS/SD/OA
Your Ref

Tel 01429 523702

HARTLEPOOL
BOROUGH COUNCIL

15th June 2005

Mr Waseem Ahmad
National President
Majlis Ansarullah UK
181 London Road
Morden
SURREY
SM4 5PT

Dear Mr Ahmed

I would like to congratulate you on an excellent event on Sunday 12th June 2005, and I was delighted that you chose Hartlepool to host your charity walk. I felt it was a great success and a tremendous fund raising effort by everyone.

I would like to thank you on behalf of my charity, the Hartlepool Hospice, for the cheque you presented for £4,000, which will be very gratefully received and certainly used for a worthwhile cause.

I sincerely hope you enjoyed your visit to Hartlepool and that you would consider coming back again at a future date.

May I wish you and your organisation every success in the future.

Yours sincerely

Stuart Drummond
MAYOR



HUNDREDS HIT THE ROAD

Northern Echo



Hundreds step out for good causes

Hartlepool Mail

QUESTION ANSWER SESSION IN BAITUL FUTUH

Qaid Tabligh Waleed Ahmad

Majlis Ansarullah London and Baitulfutuh Region held very successfull Question Answer session with Non-ahmadi guests in Baitulfutuh. Session was chaired by Rafique Javed Sb Naib Sadar. Meeting started with the recitation of the Holy Quran after which Naib Sadar Sahib introduced Imam Sahib to the audience. Imam sahib briefly spoke on the topic of Islam's response to terorrism followed by very interesting questions by the guests. 47 guests from outside the jamaat attended the session.



قرارداد ہائے تعزیت

1 مجلس انصاراللہ یوکے کے لئے یہ خبر نہایت رنج والم کی حامل ہوئی۔ کہ محترم صاحبزادہ مرزا ادریس احمد صاحب مورخہ 27 اپریل 2005ء بروز بدھ صبح آٹھ بجے اسلام آباد (پاکستان) میں وفات پاگئے۔ اِنَّا لِلّٰہِ وَاِنَّا اِلَیْہِ رَاجِعُوْن
مجلس انصاراللہ یوکے اس موقعہ پر حضور ایدہ اللہ تعالیٰ بنصرہ العزیز حضور کی والدہ ماجدہ حضرت صاحبزادی ناصرہ بیگم صاحبہ، صاحبزادہ ڈاکٹر مرزا مغفور احمد صاحب نیز اہلیہ صاحبہ و بچگان صاحبزادہ مرزا ادریس احمد صاحب مرحوم، ہمشیرگان اور دیگر افراد خاندان حضرت مسیح موعود علیہ السلام سے دلی افسوس کا اظہار کرتی ہے۔ اور دعا گو ہے کہ اللہ تعالیٰ مرحوم کو اعلیٰ علیین میں مقام قرب عطا فرمائے۔ جملہ پسماندگان کو صبر جمیل بخشے۔ اور حامی وناصر ہو۔ آمین۔

2 مجلس عاملہ انصاراللہ برطانیہ کا یہ اجلاس سلسلہ کے جید عالم اور دیرینہ خادم مولانا محمد احمد صاحب جلیل کے سانحہ ارتحال پر اپنے دلی جذباتِ رنج وغم کا اظہار کرتا ہے۔ محترم مولانا صاحب موصوف طویل عرصہ سے صاحبِ فراش اور برمنگھم (انگلستان) میں اپنے بیٹے کے پاس مقیم تھے۔ آخری ایامِ علالت میں طبیعت زیادہ خراب ہوگئی اور آپ مؤرخہ 27 اپریل 2005ء کو بعمر 95 سال مولائے حقیقی سے جاملے۔ اناللہ وانا الیہ راجعون۔ محترم مولانا صاحب مدرسہ احمدیہ اور جامعہ احمدیہ کے فارغ التحصیل تھے۔ پنجاب یونیورسٹی کے امتحان مولوی فاضل میں امتیازی کامیابی حاصل کی اور سیدنا حضرت امیر المؤمنین المصلح الموعود رضی اللہ تعالیٰ عنہ کے ارشاد پر علم حدیث میں خصوصی مہارت کے حصول کے لئے دیوبند اور لاہور میں بھی مقیم رہے۔ مجلس خدام الاحمدیہ اور بزم احمد کے ابتدائی معروف ممبران میں شامل تھے۔ احمدیہ کور اور فرقان فورس میں شمولیت رہی۔ ناظم دارالقضاء اور مفتی سلسلہ کے جلیل القدر عہدوں پر فائز رہے۔ قرآن کریم کے انگریزی ترجمہ وتفسیر میں حضرت ملک غلام فرید صاحب کے ساتھ یادگار خدمت کی توفیق پائی۔ تمام تر قابلیت ومرتبت کے باوجود منکسر المزاج، نام ونمود سے دور، ہر ایک کے بہی خواہ اور ہمدرد تھے۔ نہایت درجہ شگفتہ طبیعت کے مالک، برمحل بات کرنے والے اور شستہ مزاح سے مجلس کو کشتِ زعفران بنانے کا ملکہ رکھتے تھے۔ آپ جامعہ احمدیہ میں عربی ادب، علمِ حدیث اور تفسیر القرآن پڑھاتے رہے۔ نہایت شفیق، مقبول اور لائق وکامیاب استاد تھے۔ مجلس انصاراللہ مرکزیہ کے سالانہ اجتماعات میں بھی آپ تقاریر فرماتے رہے۔ آپکی وفات پر سیّدنا حضرت امیرالمؤمنین خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز نے آپ کی جماعتی خدمات کا ذکر کرتے ہوئے فرمایا
''یہ سلسلہ کے پرانے خادم تھے۔ انہوں نے جماعت کے شعبوں میں مختلف جگہوں پر کام کیا ہے اور جامعہ احمدیہ ربوہ میں بھی پڑھایا ہے ان کے بہت سارے شاگرد ہیں جو دنیا میں پھیلے ہوئے ہیں اور خدماتِ دینیہ بجالا رہے ہیں۔ یہ مفتی سلسلہ عالیہ احمدیہ بھی بڑا لمبا عرصہ رہے ہیں اور بڑے ہنس مکھ اور خوش مزاج آدمی تھے۔ بڑے عاجز انسان تھے اور نیکیوں میں بڑھنے والے اور بڑی بزرگ طبیعت کے مالک انسان تھے۔ اللہ تعالیٰ انکے درجات بلند فرمائے۔ آمین۔''
(خطبہ جمعہ فرمودہ 29 اپریل، نیروبی کینیا)

ہم اراکین مجلس عاملہ انصاراللہ برطانیہ سیدنا حضرت امیرالمؤمنین ایدہ اللہ تعالیٰ بنصرہ العزیز اور مرحوم کے پسماندگان سے دلی تعزیت کا اظہار کرتے ہوئے دعا گو ہیں کہ اللہ تعالیٰ اپنی رحمت سے مرحوم کو جنت الفردوس میں اعلیٰ مقام عطا کرے اور پسماندگان کو صبر جمیل کی توفیق بخشے۔ آمین۔

3 سیدنا حضرت امیرالمؤمنین خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز کے دورہ مشرقی افریقہ کے دوران زیمبیا میں متعین جماعت احمدیہ کے معلم Mr.Ibrahim Obenge Mensa اور انکی بیگم صاحبہ Mrs. Janet Isa اور انکے بیٹے عزیز Adil اور انکے ہمراہی Mr. Farid Ahmad Zuzu انکی دو بیویاں نیز ایک اور احمدی دوست کے ایک کار ایکسیڈنٹ میں وفات پا جانے کے حادثہ کی روح فرسا خبر مجلس انصاراللہ برطانیہ کے لئے بیحد رنج والم کا موجب ہوئی۔ اناللہ وانا الیہ راجعون۔
نیشنل مجلس عاملہ انصاراللہ برطانیہ اس سانحہ ارتحال پر سیدنا حضرت امیرالمؤمنین خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز، ہمارے بھائی محترم معلم صاحب اور انکے ساتھیوں کے عزیز واقارب، مکرم امیر صاحب زیمبیا، مکرم امیر صاحب غانا اور دیگر پسماندگان سے دلی افسوس کا اظہار کرتی ہے اور دعا گو ہے کہ اللہ تعالیٰ مرحومین کو اعلیٰ علیین میں مقام قرب عطا فرمائے اور جملہ پسماندگان کو صبر جمیل بخشے اور خود انکا حامی وناصر ہو۔ آمین۔ معلم صاحب کا ایک چھوٹا بیٹا اللہ تعالیٰ کے خاص فضل کے نتیجہ میں اس حادثہ میں محفوظ رہا۔ ہماری دعا ہے کہ اللہ تعالیٰ اس بچے کو صحت وسلامتی اور خدمتِ دین سے پُر لمبی زندگی عطا فرمائے۔ آمین۔

جملہ ممبران مجلس انصاراللہ برطانیہ۔


















ANSARULLAH CHARITY WALK 12TH JUNE 2005, HARTLEPOOL



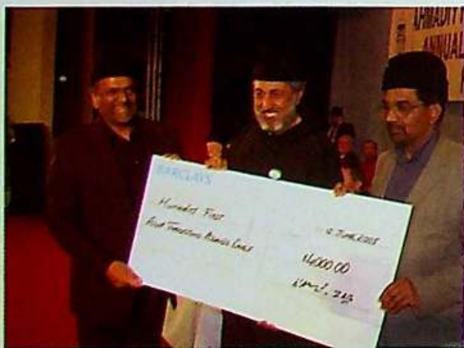




























ANSARULLAH CHARITY WALK 12TH JUNE 2005, HARTLEPOOL

















ANSARULLAH CHARITY WALK 12TH JUNE 2005, HARTLEPOOL


















ANSARULLAH CHARITY WALK 12TH JUNE 2005, HARTLEPOOL